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In the Name of Allah, the Most Beneficent, the Most Merciful

Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward

The Great Battle of Badr

Allah, Most High, says: *And Allah has already made you victorious at Badr, when you were a weak little force. So, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful.*" (Soorah Aal 'Imran 3:123)

Allah also says: *As your Lord caused you (O Muhammad) to go out from your home with the Truth, and verily, a party among the Believers disliked it; disputing with you concerning the Truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). That He*

*might cause the Truth to triumph and bring falsehood to nothing, even though the **Mujrimoon** (disbelievers, polytheists, sinners, criminals, etc.) hate it.* (Soorah Al-Anfal 8: 5-8)

Ibn Ishaq related that 'Urwah Ibn Az-Zubair and others from among our great scholars narrated from Ibn 'Abbas all that have been narrated to me in part. So, I combined all their narrations with the one I have concerning Badr. They said: "When Allah's Messenger, peace and blessings of Allah be upon him, heard of the return journey of Abu Sufyan from a trade mission in Syria, the people nursed a craving for it. So, he said: 'This is the caravan of the Quraish, march out to intercept it, perhaps Allah might deliver it to you.' Some people expressed some fear and some were hesitant because they did not reckon that the Messenger of Allah intended war. When Abu Sufyan approached the peninsula, he began to inquire for information. He would ask in anxiety because of people's wealth in his care, all the riders that he received the information from some riders that 'Muhammad has mobilized his Companions to intercept you and your caravan so beware of him'."

Abu Sufyan hired Damdam Ibn 'Amr Al-Ghifari to quickly go to Makkah and commanded him to mobilize the Quraish to rescue their wealth, and to inform them that Muhammad, peace be upon him, had marched out along with his Companions to intercept them. Damdam immediately rushed to Makkah.⁽¹⁾

Al-Bukhari related that 'Abdullah Ibn Mas'ood narrated that Sa'd Ibn Mu'adh was a close friend of Umayyah Ibn Khalaf and whenever Umayyah passed through Madinah he would stay with Sa'd, and whenever Sa'd went to Makkah, he would stay with Umayyah. When Allah's Messenger, peace and blessings of Allah be upon him, arrived at Madinah, Sa'd went to perform 'Umrah and stayed at Umayyah's residence in Makkah. He said

(1) Related by Ibn Hisham in his *Book of History* 3/152-153.

to Umayyah, "Tell me of a time when (the Mosque) is empty so that I may perform *Tawaf* around the Ka'bah." Umayyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go back to your family safely." Sa'd, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing *Tawaf*) I would certainly prevent you from something which is more valuable for you, that is, your passage through Madinah." On this, Umayyah said to him, "O Sa'd do not raise your voice before Abul-Hakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umayyah, stop that! By Allah, I have heard Allah's Messenger, peace and blessings of Allah be upon him, predicting that the Muslims will kill you." Umayyah asked, "In Makkah?" Sa'd said, "I do not know." Umayyah was terribly frightened by that news.

When Umayyah returned to his family, he said to his wife, "O Umm Safwan! Do you know what Sa'd told me?" She said, "What did he tell you?" He replied, "He says that Muhammad informed them (i.e. his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know'." Then Umayyah added, "By Allah, I will never go out of Makkah." But when the day of (the *Ghazwah* of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umayyah disliked to go out (of Makkah). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind while you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept urging him to go until Umayyah said, "As you have forced me to change my mind, so, by Allah, I will

buy the best camel in Makkah." Then Umayyah said (to his wife). "O Umm Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I only want to accompany them for a short distance." So when Umayyah went out, he would tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.⁽¹⁾

Ibn Ishaq related that 'Urwah Ibn Az-Zubair said: When the Quraish were ready to march forth, they recollected what was between them and Banu Bakr and they feared that they may be double-crossed. Then Iblees appeared to them in the form of Suraqah Ibn Malik Ibn Ju'thum Al-Mudliji, who was one of the nobles of Banu Kinanah, and said to them: "I grant you confidence that Kinanah will not allow anything you dislike to happen in your absence." So, they marched forth hastily and confidently.

I say: This is the meaning of Allah's statement: *And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. And (remember) when Shaitan made their (evil) deeds seem fair to them and said, "No one of the human beings can overcome you this Day (of the Battle of Badr) and, verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment. (Soorah Al-Anfal 8: 47,48)*

Iblees, may Allah's curse be upon him, deceived them till they departed and he accompanied them with his army and his flag as mentioned by several narrators. He made them acquiescent to their death. When he saw the gravity of the situation and the

(1) Related by Al-Bukhari in the *Book of Military Expedition* chapter 'The Prophet's mentioning of those who would be killed in Badr', No. 3950.